

Verbs of Transformation in Noble Qur'an

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Abstract

This research aims to reveal the different indications and meanings of the verbs of transformation in the Noble Quran. According to grammarians, verbs of transformation have a general indication which is "to transform", however, anyone who is acquainted with the stylistic features of the Arabic language recognizes that Arabic doesn't use different expressions for one meaning. Also, the Qur'an which is rhetoric and miraculous in its use of words and verses would never come up with those expressions to indicate one recurring meaning. What this research has to undertake is to answer the question of the study which is, do these verbs that have been only called "verbs of transformation" have the same meaning or indication? Or do they share the general meaning which is transformation whilst each verb specializes in additional or sub-indications? If the answer is yes, what are the additional or sub-indications that these verbs have. Hence, the research attempts to study stylistics in which those words are mentioned using an analytical and inductive approach. The researcher tackled the study by looking into specialized dictionaries such as Lisan al-Arab, Maqāyīs al-lughā and al-Mufradat fī Gharīb al-Quran to understand the precise meaning of the verb and to know the different forms the verb is mentioned in. Then the researcher checked the most prominent grammarians' books to be inquired on how they used the verb in the sentence, as well as searched for the verses that mentioned the verb in the Quran and finally carefully consider the verses that mentioned the verb and used the specialized Qur'anic commentary "Tafaseer" to form a clear conceptualization that is compatible with the Quranic verses in terms of the context.

Throughout the study, the different indications and meanings of verbs of transformation are clarified including the nuances and the additional meanings that distinguish each verb from the other. The verb "made/ja'ala/جعل" comes in different meanings such as, to initiate the act, to find, to transform and all these meanings can be referred to as one indication which is transformation. The transformation comes in different forms such as tangible, intangible, psychological, and rational transformation.

The verb "take/ittakhaza/اتخذ" indicates the tangible and intangible nearness and indicates the control and the discretion of the taken. The verb "left/taraka/ترك" has a probability in the percentage of its transformation indication to the subject or else as well as, separation, neglect, rapidity indications, as well as the indication of staying and not passing to notice and learn from unlike other verbs. The verb "returned/ radda/رد" has the meaning of returning to a previous matter and it implies transformation indication as well as, rushness, and intensity indications.

Keywords: Verbs, Transformation, Noble Qur'an

1. Introduction:

Praise be to Allah, and blessings and peace upon Prophet Mohammed.

The significance of this study comes from the fact that it attempts to renew the perception of an old grammatical knowledge, which is the indication of verbs of transformation in which grammarians almost reduced their indication to transformation only. Hence, the study problem represented in the questions, could all these verbs have the meaning of transform? Couldn't the difference in the verb's stems lead to a different indication? Does the Noble Qur'an use it only for the transformation indication? Thus, the researcher chose the Noble Qur'an as the field of study due to its various stylistics and rhetoric aspects.

The nuances of these verbs started to manifest throughout referring to grammar and linguistics

books as well as, comparing and contrasting their usages in different contexts.

The researcher used statistical, inductive, descriptive, and analytical approaches in this study. The researcher gathered the verbs and studied each verb by referring to grammar, linguistics, and tafseer books and comparing and contrasting the different stylistic aspects in Noble Qur'an.

Previous Studies

A master thesis: "Transitive Verbs That Take Two Objects in Quran/ Grammatical Semantics Study", prepared by Jibril Mahmoud Mohammad Salameh, and issued by al-Quds University in 2009. The study mentioned verbs of transformation in one of its chapters and it

focused on the grammatical and syntactic aspects.

Research Terminology

Verbs of Transformation are the verbs that lead to form accusative case on two objects which are originally a subject and a predicate. They are called verbs of transformation because they have the indication of transformation and change to other forms¹.

Research Limitations

The study addresses verbs of transformation limited to the ones that are mentioned in the Quran. The verbs are four, and as the study can't include all the verses for every verb, the verses mentioned were confined to the ones that emphasize the targeted indication and its meaning without mentioning all of them.

Research Outline

The research is divided into four parts the first addresses the verb “made/ja’ala/جعل” and its indications, the second addresses the verb “take/ittakhaza/اتخذ” and its indications, the third addresses the verb “left/taraka/ترك” and its indications, and the fourth addresses the verb “returned/ radda/ ردد ” and its indications. Finally, the research concluded with the most important results and a list of references.

The Verb “Made/ja’ala/جعل”

Lisan al-Arab mentioned different meanings for the verb “made/ja’ala/جعل” such as (made and transform²). “made/ja’ala” is a general expression among all verbs and it is inclusive more than the verb (did/fa’ala/فعل) and other verbs from the same category. The verb can be inflected into five forms.

The first form has the meaning of (come to be/Sara/صار), and (start to/ tafeqa/ طفق) hence, it is intransitive.

The second form has the meaning of (created/awjada/أوجد) which is transitive to one object such as the Qur’anic verse as Allah Almighty says “**Praise be to God, Who created the heavens and the earth, and made the darkness and the light³**” and “ **and made for you the hearing, and the vision, and the organs⁴**”

The third form has the meaning of finding and making something out of another as Allah Almighty says “**God has given you mates from among yourselves⁵.**”

The fourth form has the meaning of transforming and turning something into itself but in another form such as “**He who made the earth a habitat for you⁶**”, “**And God has made for you shade out of what He has created⁷**”, “**And He set the moon in their midst for light, and He made the**

sun a lamp⁸”, “**We made it an Arabic Quran, so that you may understand⁹**”.

The fifth form has the meaning of making and turning something into another whether it is right or false. Allah says “**We will return him to you, and make him one of the messengers.¹⁰**” This is an example of a right judgment, however an example of a false judgment is “**And they set (made/Ja’ala) aside for God a share of the crops and the livestock He created.^{11,12}**”

All these meanings and indications can be referred to as three major meanings which are inception, bringing into being, and transformation. However, all these meanings can be referred to as one major meaning which is transformation or turning into something. In the sentence “جعل الطفل يبكي” “Made/ja’ala/جعل” which translates as “The baby came to cry”, the meaning of “ja’ala” here is that the situation of the baby changed from stability to crying which indicates transformation from a situation to another. Also, Allah Almighty says “**وجعل الظلمات والنور**” which translates as “**and made the darkness and the light**”, (made/ Ja’ala) here can be interpreted as the darkness and the lights were transformed and turned from nullity into existence by God. It is mentioned in “al-Kashaaf” that (“made/ Ja’ala” takes one object if it has the meaning of make or establish as Allah Almighty says “**and made the darkness and the light**”, and it takes two objects if it has the meaning of transformation such as “**And they appoint the angels, who are servants to the Most Gracious, as females**”. The difference between creation and making is that the former has an estimation indication while the latter has the meaning of consisting as making something out of another thing or transforming it or moving it from one place to another¹³) which complies with our opinion. Another evidence of our opinion is that the Qur’an uses different expressions in different places according to the meaning and the context as Allah Almighty says “**O people! Fear your Lord, who created you from a single soul, and created from it its mate, and propagated from them many men and women¹⁴**” and “**It is He who created you from a single person, and made from it its mate, that he may find comfort with her.¹⁵**” In the first verse Allah Almighty says “**and created from it its mate**” because Allah talks about the creation of the man and his mate and asks for gratitude on this blessing as there is origination and creativity in both creations. However, in the second verse, he says “**and made from it its mate**” and he could say created but he says “made/ Ja’ala” which indicates transformation to achieve the meaning that is consistent with the context. The context talks about comfort and

affection which requires that the wife is made from the same soul and not a whole new creation, rather she is a part of him and transformed from him. It is mentioned in “Malak Al-ta’weel” (Allah said, “made/ Ja’ala” in the verse **“and made from it its mate”** to confirm the meaning of comfort as if he almost excluded the contrariety to achieve dependence and comfort.¹⁶)

Sibawaih states (Arabic speaker say **“جعلت متاعك بعضه فوق بعض”** which translates to “you made your luggage piled up”. This sentence has three forms of different meanings, the first is that you did/ عملت your luggage while it was piled up, the second is prevented/ ألفت your luggage from falling while it was piled up and the third is suspected/ ظننت that part of your luggage is better than the other.¹⁷) Also he said in another opinion that (it is better to consider “made/ Ja’ala” in that sentence as “transform” but not “did”¹⁸). Nevertheless, I think that “made/ Ja’ala” here has the meaning of “suspect” because “made/ Ja’ala” comes in different forms such as tangible, intangible, psychological, and rational. Hence, the rational make comes from the belief of the maker and that belief could be suspicious, hereafter, comes the meaning of suspicion as Allah Almighty says **“And they considered the angels, who are servants to the Most Gracious, as females. Have they witnessed their creation? Their claim will be recorded, and they will be questioned.”**¹⁹ which means they transform the angel in their minds as they have that false belief about them. Abu Hayyan thinks that the meaning is that they transformed them into females out of false belief²⁰. However, az-Zamakhshari opinion is that the meaning is named them as he says (the meaning of “made/ Ja’ala” is ‘named them’ and said they are females²¹). Nevertheless, this interpretation is not accurate because there is a difference between making and naming, as naming is a consequence of making and transforming. Thus, they transformed them into females according to their false beliefs but they didn’t name them females yet. Therefore az-Zamakhshari confused the cause and the causer and considered them as one, hence, the expressions should be interpreted as their original meanings as we mentioned previously, and then noticed the sub meanings and metaphors. Also, the original meaning shall not be neglected in favor of the sub meanings because it will confuse the indication of the expression and weaken the rhetoric of the sentence, as well as, cause confusion and diversion in the language. The verb “made/ Ja’ala” is mentioned (310) times as a transitive with two objects and if it is mentioned that way it defiantly has the meaning of transformation

which is the turning from one state into another. In light of this meaning, we can understand lots of the Quranic expressions that could deceive at first in interpreting the meaning. Allah Almighty says **“God is He Who created you weak, then after weakness gave you strength, then after strength gave you weakness and gray hair. He creates whatever He wills”**²². In the second part of the verse, the word (gave) is a translation of the original “Ja’ala/made/transformed” and it is used in the part where the change from one state to another doesn’t change the creature itself, thus it is the perfect place to be. In addition, Allah Almighty says **“We created man from an extract of clay, Then We made him a seed, in a secure repository, Then We developed the seed into a clot. Then We developed the clot into a lump. Then We developed the lump into bones. Then We clothed the bones with flesh. Then We produced it into another creature. Most Blessed is God, the Best of Creators.”**²³

It is mentioned in Lisan al-Arab that (the act of creation in the Arabic language means to bring something to existence that wasn’t before and everything that is created by Allah is original and has no previous example to it. Abu baker al-Anbari said (creation in the Arabic language has two forms the first is to establish something that has nothing alike and the other form is an estimation as Allah Almighty says **“Most Blessed is God, the Best of Creators.”** Creators here means estimators and **“and you fabricate falsehoods”** (fabricate is a translation for **تخلفون** which originally means create). It means that you estimate falsehood. Also **“I make for you out of clay”** (make is a translation for **يخلق** which originally means create), the meaning of (create) here is estimating but not creating from nullity²⁴). Nonetheless, I agree with the opinion that is mentioned in Lisan al-Arab that the act of creation in the Arabic language means to bring something to existence that didn’t exist already and creating something is one of the distinctive features that is solely for Allah, however, other than the creator might be called that for the least confusion in meaning such as **“They neglected God, so He neglected them.”**²⁵ (The interpretation ‘Tafseer’ of this verse is that the hypocrites neglected Allah and didn’t obey him so Allah neglected them and he prevented them from receiving his mercy or granting them the ability to succeed.)²⁶

Also, Allah Almighty says **“They planned, and God planned; but God is the Best of planners.”**²⁷ it might be called for other than Allah Almighty metaphorically out of magnification and alarmism to the subject matter as Allah Almighty says “and you fabricate/create falsehoods”, in which using create could be

because they tried to match the creation of Allah in making these idols if the falsehood is meant to be idols.

Az-Zajaj in Ma'ani al-Qur'an stated that ("and you fabricate/create falsehoods" means you create idols and the (falsehood) means either lies or idols and the latter could be interpreted as that you worship idols that you make other than Allah.²⁸) However, this interpretation is more suitable than the interpretation of estimating the meaning of the human act of creating to escape the original explicit meaning. For further explanation, if we go back to the verse "**We created man from an extract of clay**" the meaning of (extract) here is the spermatoid which is extracted from an insignificant fluid, and in another verse "**Then made his reproduction from an extract of an insignificant fluid.**"²⁹ The meaning of (extract) here is the semen-drop that enters the womb which is the secure repository. In this case, the extract from the insignificant fluid developed into another stage which is a semen-drop that is secured in the womb. Hence, this process doesn't require a new creation that's why "made/Ja'ala" is used instead of (create). However, in the other stages, the word create is used because there are lots of changes that happen to the semen-drop to become a human.

Allah Almighty says "**Yet they attributed (made/Ja'la) to God partners—the sprites—although He created them. And they invented for Him sons and daughters, without any knowledge. Glory be to Him. He is exalted, beyond what they describe.**"³⁰ (Attributed) is the translation of made/Ja'la which means they transform them into gods by believing in them and providing offerings to them.

Allah Almighty says "**And God has made for you shade out of what He has created, and has given you resorts in the mountains.**"³¹ He didn't say has created for you shades because the shades do not sprint from these creatures and there is no need for repetition. The meaning of made/Ja'la here is transformation because shades come from changing the state of these creatures into another after creating them. As it is known the shade emerges when the sunlight is restrained by the creature's body.

Allah Almighty says "**He Who created all the pairs; and provided you with ships, and animals on which you ride.**"³² The word provided is the translation of (made/ja'ala), therefore, these animals would transform to be ridden after they are created, in which Allah made some of the ships rideable as he made some of the animals also rideable because some of them aren't rideable. Allah says "**He created you from one person, then made from it its mate,**

and brought down livestock for you—eight kinds in pairs"³³ and, "**Originator of the heavens and the earth. He made for you mates from among yourselves, and pairs of animals, by means of which He multiplies you.**"³⁴ When both verses come in a context that discusses listing the blessing that God gave the human beings then (made/ja'ala) is mentioned to be suitable to the context because making indicates transformation which negates the difference between the couples as they came from the same soul. This is more probable due to the comfort, affection and harmony that the verse talks about and Allah knows better.

The verb "take/ittakhatha/اتخذ"

It is mentioned in Lisan al-Arab that (taking is an antonym to giving which is also to get or to obtain something³⁵). The verb "take/ittakhaza/اتخذ" is transitive to two objects and it is derived from the verb (take/akatha/ اخذ) and this extension in the structure of the word has an extension in the meaning as it is known in (علم الصرف/sarf/morphology). As we said before any change in the structure of the original word whether vowel change or alteration or assimilation doesn't cancel the meaning of the original, but we have to consider it when looking for the meaning of the word. Hence, the verb "take/ittakhaza/اتخذ" keeps the meaning of 'to take' or 'to get' whether the taking was tangible or intangible. However, when the formation of the word (take/akatha/ اخذ) changed to "take/ittakhaza/اتخذ" a change in the meaning also occurs, in which the verb has the meaning of tangible or intangible closeness, as well as controlling the taken and having the freedom to do anything with it. Thus, those changes form the meaning of "take/ittakhaza/اتخذ."

Also, "take/ittakhaza/اتخذ" gives the perception that the taken should be exactly in the shape and state the taker wants it to be and these indications are only met by the verb "take/ittakhaza/اتخذ" from the verbs of transformation. This points out the accuracy and eloquence of the choice of Qur'anic expressions. The verb "take/ittakhaza/اتخذ" is mentioned in (125) places in the Qur'an.

Allah Almighty says "**God has chosen Abraham for a as a close friend**"³⁶. (A friend is a literal translation for the Arabic word "Khalil", However the scholars interpreted it as the *chosen one*. Also, Allah chose the word friend to indicate the high status and value that prophet Ibrahim reached in terms of the relation between him and Allah) (Chosen) here is a translation of "take/ittakhaza/اتخذ", in which taking here involves the closeness because the taken is between the hands of Allah and that what

friendship requires is the closeness between the friends. It is almost as if Allah brought Ibrahim around and made him under his wing, as well as, reared him before his eyes. However, these meanings can't be met if the verb is made/Ja'la instead of "take/ittakhaza/اتخذ". Also, Allah Almighty says **"And in his absence the people of Moses took a calf made from their ornaments—a body which lowed"** ³⁷. Accordingly, the taking/اتخذ requires excessive admiration for that Idol that becomes worshiped for them, and then they started to glorify it as they glorified Allah Almighty which is the uttermost of despicability. They also handmade it which is the utmost of ridiculousness and kufr (infidelity).

Allah Almighty says **"Have you seen the one who has taken his own whims as his god? Are you responsible for him?"** ³⁸ in this verse, the "taking" points out that those people made their following and obedience to their idols a desire and passion. Thus, this false god is directed by their untamed desires which manipulate them. Allah says **"But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them"** ³⁹. The "taking" here is intangible, where the disbelievers mocked and ridiculed the believers as if they took their faith and reputation between their hands and played with them and ridiculed them.

Allah says **"He has guided some, while others are destined to stray. They have taken devils as their masters instead of Allah—thinking they are 'rightly' guided."** ⁴⁰ "Have taken" means that the strayers followed and obeyed the devils by committing sins and evil fair-seeming. Also, to take the devils as their masters means that they perceive them as masters and confidants who must be obeyed and followed.

Allah Almighty says **"They have taken their rabbis and their priests as lords instead of God."** ⁴¹ He could say (Made/Ja'ala) instead of taken which means making them their masters but a lot of indications and meanings would be lost. The reality is that they gradually carried favor with them by inveiglement and hypocrisy, as well as, bribing them to change rulings and verdicts. This interpretation is proof that the problem is the followers, not the followed ones because they started the hideous acts then their rabbis accepted their actions. Thus, they made masters and lords out of them by bribing them to change the rulings or by perceiving them as sinless and holy among people and hence people unconditionally obey them.

"The Messenger has cried, 'O my Lord! My people have indeed received this Quran with neglect." ⁴² In this verse, the word received is a

translation for "take/ittakhaza/اتخذ". Initially, there could be a contradiction between "taking" and "neglecting" the Qur'an. Nevertheless, there is no contradiction because they took the Qur'an and made it close to their hearts and maybe they memorized it but they didn't follow its jurisdiction and didn't take it as a way of living, hence, that is the reason for the Massinger cry for god. The verb "take/ittakhaza/اتخذ" indicates their care for the external look of the Qur'an as they printed it immaculately, yet that is worthless if they didn't follow its guidance.

"Perhaps he will be useful to us, or we may adopt him as a son." ⁴³ The verb "adopt" is a translation for "take/ittakhaza/اتخذ". The verb take here indicates that they cared about Yousuf peace be upon him by making him one of them and then raising and treating him the way they do for their children and these are son characteristics.

The verb "left/taraka/ترك"

("left/taraka/ترك" something means giving it up, Ibn al-A'rabi says it means let alone, but sometimes it means made as in "ترك الحبل مشدودا" which translates to "made the robe tight", however, he didn't agree with that⁴⁴). It is mentioned in *al-Ghareeb fi Mufradat al-Qur'an* (leaving something means refusing it voluntarily or compulsory. Another meaning for left as in "I left so and so in a good condition" which means the final state that someone or something reaches⁴⁵). The previously mentioned proof that the verb "left/taraka/ترك" has the meaning of a complete transformation, and that's why Ibn al-A'rabi didn't agree with the opinion that says that left/taraka sometimes means made/ ja'ala. Al-A'rabi observation is correct because there is a difference between both verbs even if they share the general meaning of transformation. Thus, there is a difference between the two sentences of "I made the corn flour" and "I left the corn as a flour" which makes it a confirmed sentence, whereas the first sentence confirmed that the transformation is done by myself but in the second sentence we don't know who transformed the state of corn which makes it a probable sentence. A second difference is that in the first sentence it is not confirmed if I left the place of the flour or not but in the second sentence it is confirmed that I left the flour in that place and went somewhere else. A third difference is that leaving is used a lot to indicate neglect, as well as, it indicates quickness and rapidity because leaving unlike making requires finishing the process of transformation. Therefore, both verbs can't be used with the same meaning and the intended meaning should be taken into consideration when using each verb. The verb left/ taraka takes two objects and it was

mentioned (43) times in the Qur'an for the peculiarity of its meanings in the verses.

“Leaving behind you everything We gave you.”⁴⁶ The verb “left/taraka/ترك” came in the right place, but if he says “making/ Ja’ala” instead of leaving many other meanings would be lost. Accordingly, the leaving behind indicates neglect and indifference because everything they’ve been given has no value on the judgment day, thus, these indications are met by the verb “left/taraka/ترك”. It also indicates abandoning as they left and abandoned their money and properties in life and they left to the afterlife, as well as, it suggests weakness and remorse.

Allah Almighty says **“And We left it as a sign. Is there anyone who would take heed?”**⁴⁷ the verb left is used here for different reasons one of them is that the verb left doesn’t define exactly who is responsible for the destruction which indicates the power of Allah who’s all capable and his many soldiers. It also indicates the rapidity of destruction as if there is no time between the process of destruction and leaving and it suggests neglecting the destroyed ones and obliterating them as if they didn’t exist.

“His likeness is that of a smooth rock covered with soil: a downpour strikes it, and leaves it bare”⁴⁸. This verse talks about the hypocrite who covers his kufr (infidelity) and evil deeds with a thin layer of hypocrisy that would fade away at the first test or crisis, where the hypocrite shows his true self. This test is good for a Muslim and bad for a hypocrite exactly like the heavy fall of rain that is beneficial for the fertile soil but causes washout to the shallow soil. The verb “leaves” is used to indicate the rapidity of exposing the hypocrite, in which once he is tested, he is exposed immediately. Also, the verb leave indicates neglect and despise for the role of the hypocrite.

“God took away their light, and left them in darkness, unable to see.”⁴⁹ It means Allah transformed the light into darkness, however, the verb “left” indicates neglect and rejection. Also, it indicates departure and distance which increase their punishment and torture as they are in the darkness and can’t see anything, as well as, they are left alone to face their fate which suggests an atmosphere of fear and loneliness and that gives the scene a sense of horror and terror.

“And leave the sea parted,”⁵⁰ It means to make the sea parted, however, if Allah used the verb “make” then there wouldn’t be an order for leaving therefore the verb leave indicates leaving the place as soon as possible. Also, the verb “leave” doesn’t point out to the one who parts the sea, in which if he used the verb “make” then Moses would be the one to part the sea and when he says “leave” there is a possibility that Moses

or anyone else did it. Nevertheless, both meanings are correct because Moses was a reason to part the sea as he hit it with his stick, but the real one who parts the sea is Allah Glorified and Sublime be He.

Allah Almighty says **“On that Day, We will leave them surging upon one another.”**⁵¹ The verb “leave” is more suitable than the verb “made” because there is rapidity in leave as the verse indicates the rapidity of releasing them from their graves and them spreading as Allah says **“The Trumpet will be blown, then behold, they will rush from the tombs to their Lord.”**⁵² It also indicates neglecting them as people will be in that situation for a long time before judging.

If we think deeply about the verses in which the verb of transformation (made/Ja’ala/جعل) is mentioned, we could notice the difference in the meaning between using both verbs and if we replace (left/tarak/ترك) with (made/Ja’ala/جعل) we could see the difference. For example, **“Had your Lord willed, He could have made humanity one community”**⁵³, If we replace made with left, we would be referred to Allah that he left and neglected his creatures and that is not acceptable or appropriate about Allah as he cares about his servants and all-knowing of their matters. Also, the meaning of rapidity that comes with the verb “left” is not intended because the verse doesn’t discuss the capability of Allah. Moreover, Allah says **“Then made his reproduction from an extract of an insignificant fluid.”**⁵⁴ if he says **“left his reproduction....”** That would indicate neglect which doesn’t correspond with observance of Allah to mankind and arranging their matters. It also contradicts the conclusion of the verse **“Then He proportioned him, and breathed into him of His Spirit”**⁵⁵ and the rapidity of these stages isn’t required because the stages of creation are distant. Another example is **“Pharaoh exalted himself in the land, and divided its people into factions”**⁵⁶. The word divided is a translation of the original (made divisions). There are some verses in which the verb made is used in torture subjects and it comes to the mind that the verb (left) could replace the verb (made) but when we examine the meaning carefully, we can see the difference. Henceforth, the verb made is used in this verse and it contradicts neglect as pharos tortures people and supervises on doing that thus, he makes efforts to reach his goal.

Allah says **“And when Our command came about, We turned it upside down, and We rained down on it stones of baked clay.”**⁵⁷ “Turned” is the translation choice for the word (ja’ala) and it has the transformation meaning. The use of (ja’ala)

instead of (left/ taraka ترك) has the following considerations:

1. The verb (left/taraka ترك) doesn't refer the doing to the doer and the doer in this verse shall be emphasized due to the strangeness of the occurrence and to daunt it when it is referred to Allah the Almighty.
2. The verb (made/turned جعل) indicates the process of transformation and its terrifying perception in the minds, in which it is a huge strange horrifying occurrence that the souls shall meditate it and the minds shall imagine it and that doesn't apply to the verb (left/taraka).
3. The verb (left/taraka ترك) indicates neglect and departure which don't exist in this occurrence as he said after **"and We rained down on it stones of baked clay."**⁵⁸
4. Slowness in executing the occurrence is intended not rapidity because the horror rises when they see the earth turned upside down slowly until they reach the sky then fall to bottomless earth.

And Allah Almighty says **"It spared nothing it came upon, but rendered it like decayed ruins."**⁵⁹ (Rendered) is a translation for the original **"made/Ja'ala"** it like decayed ruins". He didn't say **"left** it like decayed ruins" for the following reasons"

1. Left/taraka ترك indicates rapidity which is not suitable for the reality of this occurrence and thus it is not required.
2. "made/Ja'ala جعل" is used to visualize the process of destruction which is transforming the living into the dead as it is a terrible matter that is worth thinking about and reflecting on.
3. The meaning of neglect is represented in the verb "spared nothing" and there is no need to use left.

"This continued to be their cry, until We made them silent ashes."⁶⁰ He didn't say "We left them silent ashes":

1. The context of the verse is a detailed context that is not suitable with the rapidity that the verb "left" entails in which Allah says before the above verse **"Then, when they sensed Our might, they started running away from it. Do not run, but come back to your luxuries, and to your homes, that you may be questioned. They said, "Woe to us; we were unfair. This continued to be their cry, until We made them silent ashes"**⁶¹." We can notice describing the situation in details starting from "they started running away from it" then the response with "Do not run" then they responded with "Woe to us" which is an expression that entails lengthening and finally "This continued to be

their cry" entails consistency which suits the verb "made/ja'ala".

2. The word "made" has a sense of visualizing the transformed state of the silent ashes after it was lively. The verb "made" manifests the contrast between two images which are the image of running, movement, praying, and regret as this is a lively image and the other is the image of the silent ashes which is a dead wooden image. Accordingly, "made" manifests the gradual departure from the first image to the second. The purpose of using "made" in many expressions is to visualize the scene and look attentively at it while it transforms gradually. Allah Almighty says **"Have you not considered how God sends down water from the sky, then He makes it flow into underground wells, then He produces with it plants of various colors, then they wither and you see them yellowing, then He turns them into debris? Surely in this is a reminder for those with understanding"**⁶². If we look thoroughly at this slowly visualized sequential scenery, as if the eye sees its beauty and livelihood before moving to the next scenery. Therefore, the use of "made" that indicates transformation suits the slowly moving to the next scene and it suits the detailed description in the verse. **"So, We made them history, and We scattered them in every direction"**⁶³. If we looked at the scene from its beginning, we notice that it is a slowly visualized scene and there are two scenes the first deals with the blessing and abundant bestowal and the second is about destruction and scattering.

The verb "returned/ radda/ رد"

It is mentioned in Lisan al-Arab that (It means to drive back something, take it back, pull something away, or retreat from something⁶⁴.) it is also mentioned in Maqāyīs al-lughā ("Returned/ radda/ رد" means take something back and it is called turncoat because the person returned himself from Islam to kufr⁶⁵.) It is mentioned in al-Mufradat fi Gharib al-Quran (It means to go back from the path that he came from.⁶⁶) It is deducted from the previously mentioned that "returned/ radda/ رد" means to return to the original state whether literary or figuratively and it contains the indication of transformation. For example, "The fighters caused the enemy to retreat" means that they transform the enemy into the state that they were or should be on. The noble Qur'an used this verb to indicate the meaning of returning to the previous state and the verb was mentioned (28) times in the Qur'an.

Allah Almighty says **“But We will reduce them to the lowest of the low.”**⁶⁷ Reduced is a translation for “returned/ radda/ رد” which means returned them to the state of weakness and humiliation. Ar-Razi says (it means that growing old makes him senile and weakens his hearing, vision, and mind which leads him to be unable to do good deeds. the use of the verb “returned/ radda/ رد” indicates how fast life passes and the state of tiredness and weakness that he becomes.⁶⁸)

Allah says **“It is Allah Who created you in a state of weakness, then developed your weakness into strength, then developed your strength into weakness and old age.”**⁶⁹. al-Alusi says reporting on some predecessors that the meaning is to return him to old age and weakness in the seen and unseen powers⁷⁰.)

Allah Almighty says **“But they tried to silence them.”**⁷¹ This verse is a translation of the verse **“فردوا ايديهم في افواههم”** and it is a translation of the meaning of the verse. Nevertheless, the verse used the verb “returned/ radda/ رد”, which it literary translates as (they returned their hands to their mouths) which indicates that they used to repeat the act of falsification of the messengers. **“They will not cease to fight you until they turn you back from your religion, if they can”**⁷² It means to return them or take them back to the state of kufr and astray. **“O you who believe! If you obey a party of those who were given the Scripture, they will turn you, after your belief, into disbelievers.”**⁷³ There are many other similar verses in the Qur’an that uses “returned/ radda/ رد” while talking about the danger of returning to Kufr due to the state of astray and vain that the believers were on. Thus, when the verb “returned/ radda/ رد” is used the hearer would picture an image of disbelieving and denying that they were on in contrast with an image of beautifully balanced believing now.

Allah Almighty says **“And even if I am returned to my Lord, I will find something better than this in return.”**⁷⁴ The use of the verb “returned/ radda/ رد” fits perfectly because the verses talk about the creation of humans and that the human being’s source and origin are from the creation of God, hence he would be returned to his origin. The verses continue with **“His friend said to him, as he conversed with him, “Are you being ungrateful to Him who created you from dust, then from a sperm-drop, then evolved you into a man”**⁷⁵”

The verb “returned/ radda/ رد” also entails a sense of intensity and rapidity which aren’t entailed by other verbs of transformation. **“Then they are brought back to God, their True Master. Unquestionably, His is the judgment, and He is the Swiftest of reckoners”**⁷⁶” The use

of the verb fits the rapidity of judgment. **“O you who were given the Book! Believe in what We sent down, confirming what you have, before We obliterate faces and turning them backwards”**⁷⁷” It means that their faces would be transformed and turned to the way it was when they were fetuses and their features still aren’t created or complete. Thus, this was a threat to them that they would be tuned to this state.

Inception verbs: Verbs that indicate starting doing something as verbs “Tafiqqa/ Akhaza/ Aleqa” which mean to begin⁷⁸.

Hypallage: An interchange of two elements in a phrase or sentence from a more logical to a less logical relationship⁷⁹.

Conclusion

The verbs of transformation in the Qur’an are four verbs, “made/ ja’ala/ جعل”, “take/ ittakhaza/ اتخذ”, “left/ taraka/ ترك”, and “returned/ radda/ رد”. These verbs have nuances in their indications and sometimes they have different meanings other than transformation even though grammarians categorize them as verbs of transformation.

The verb “made/ ja’ala/ جعل” has three indications inception, bringing into being, and transformation they all can be referred to as transformation indications and they come in three forms tangible, intangible, emotional, and rational transformation. The reason for considering that the verb “made/ ja’ala/ جعل” has the indication of “suspicion” is that the rational transformation comes from the transformer’s (the subject) belief which can be suspicious, and from that the suspicion indication resulted.

The verb “take/ ittakhaza/ اتخذ” has the indications of tangible and intangible closeness, as well as, controlling the taken and having a level of discretion over it.

The verb “left/taraka/ترك” has a possibility of referring to the act of transformation to the doer or to others and it could have other meanings such as neglect and distance, as well as the indication of staying and not passing to notice and learn from.

The verb “returned/ radda/ رد” has the meaning of going back to the previous state and it includes the indication of transformation as well as the indication of intensity and rapidity.

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دلالة أفعال التصيير في القرآن الكريم

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الملخص:

يهدف هذا البحث إلى تجلية الدلالات المختلفة لأفعال التصيير في القرآن الكريم، وهي تحمل دلالة عامة عند النحاة، وهي دلالة التحويل والتصيير، والمطلع على أساليب اللغة العربية يدرك أنها لا تستعمل ألفاظاً مختلفة في دلالة واحدة، وأيضاً فإن القرآن البليغ والمُعجَز في ألفاظه ونظمه، لا يمكن أن يأتي بهذه الألفاظ لتدل على معنى واحد متكرر. ومن هنا قام البحث بمحاولة دراسة الأساليب التي وردت فيها هذه الأفعال دراسة استقرائية وصفية تحليلية، وتبين من خلال الدراسة الدلالات المختلفة في هذه الأفعال، والفروق الدقيقة بينها، والمعاني الإضافية التي يفيض بها كل فعل دون غيره. فالفعل "جعل" يأتي لمعانٍ، هي: الشروع في الفعل، والإيجاد، والتحويل، وهذه المعاني يمكن إعادتها لدلالة واحدة وهي التحويل، والتحويل يأتي بمعنى التحويل الحسي، والمعنوي، والنفسي، والعقلي.

أما الفعل "اتَّخَذَ" فيدل على القرب المادي، والمعنوي، ويدل على التمكن من المأخوذ، وحرية التصرف فيه. أما الفعل "ترك" فهو احتمالي في دلالة التحويل، كما أنه يحمل دلالة المباشرة، والإهمال، والسرعة بخلاف الأفعال الأخرى. أما الفعل "ردّ" ففيه معنى الرجوع إلى الأمر الأول، كما يحمل دلالات السرعة والشدة.

الكلمات المفتاحية: الدلالة، أفعال التصيير، القرآن الكريم..